

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.

Retreat Hill, Jan. 7, 1833.

Dear Brother,—I understand by Bro. W. Kesley, who has served a tour on the Eastern Shore in my stead, that there have been some gracious seasons at several of the extra meetings, although there is nothing like a general revival in the circuit. On this shore I presume things wear a more cheering aspect. Most if not all of our circuits on the western side of the Chesapeake are making progress. New appointments are taken up in various directions. The ministers of Anne Arundel circuit, represent the church in that section of the work in a more prosperous state than in any former year of our existence. Perhaps it is also true of the Reisterstown circuit. The last quarterly meeting I attended was a precious season to many. At the Israel's Creek quarterly meeting several important members were received into the church. Much of the divine presence attended the word dispensed by his servants. This circuit (Pipe Creek) is advancing with a firm and steady step. Our principles of church government are deeply radicated amongst this people. This is the place where our venerable and highly esteemed brother Snethen resided many years, and where he disseminated the seeds of ecclesiastical reform extensively—his name will long be cherished by the people. The quarterly meeting in Deer Creek circuit succeeded the one just noticed, and was held at West Liberty meeting house, at which place we have been permitted to preach with but little opposition from our Episcopal brethren, until recently, when the subject assumed the shape of a formal question, and when put to the test, it was soon discovered that our time was likely to be short. This measure added to the consideration of being a decided reformer, induced our aged brother Merideth to take his formal leave of the Methodist E. Church at this meeting, he was immediately followed by a respectable class leader, and three other worthy members. The labours of the preachers have been successful to a considerable extent in this circuit. The following week I attended a quarterly meeting in the town of Carlisle, Shippensburg Circuit: in this place we have no house of public worship, consequently on this occasion occupied the court house, which was prepared in very commodious style for our accommodation. Query. Will not the late decision on church properly given by the supreme court of Pennsylvania, provoke the friends of reform in this place to examine into their rights? ***** Our congregation was thin on Saturday, but increased greatly as the meeting progressed. On Sunday night particularly the Divine presence was manifestly felt under the sermon. I presume it was somewhat novel to hear an old fashioned shout in this place, but such was the fact, and

done too by a member of the Methodist Episcopal Church. Ought not something to be done with all such members!! This tells badly amongst our Episcopal Itinerants, who brand us as backsliders. "But can a man that is a sinner open the eyes of the blind?" I will here digress a moment to say a word concerning the unfortunate Dr. J. L. who was formerly a preacher in the Itinerancy of the Methodist E. Church, but appears at present to be far gone into the road of intemperance, from which I fear he will never return until arrested by death. He called to renew his former friendship with me, but alas!—there was no congeniality of spirit between us. I seriously questioned him on the subject of his present moral condition and religious enjoyments, but poor man! he intreated me earnestly not to say another word to him on that subject, and when I urged my message upon him, he rose up and left the room, promising to call again, but returned no more. On Monday morning the Rev. W. B. an old fellow colleague in the Itinerancy of the Methodist Episcopal Church, honored me with a visit; which was as kindly received as it was unexpected. Our interview was pleasant enough, until he commenced a sad complaint against Bro. I. W. for a violent and abusive address (as he called it) on church government, which he had heard him deliver in Gettysburgh. This I took as a kind of banter to measure swords; yet he declined any controversy on the subject, and took his leave of me in friendship. It is notorious that most of the Episcopal Methodist Itinerants are extremely sensitive on all points which have the least bearing on their favorite Episcopacy, although it should be nothing more than a simple recapitulation of undeniable facts. Tuesday, I and Bro. Boyle, travelled nearly all day through the falling snow, which melting as it fell, made the travelling both dangerous and disagreeable, particularly in crossing the mountain west of Cumberland Valley. At night, however, we met a hearty welcome under the roof of a kind Presbyterian gentleman. The day following we reached Concord in time to fulfil an appointment which had been made for me sometime beforehand. Here I was kindly entertained by our brother James Widney, a native of Ireland, and one of the first and firmest reformers in our church, and perhaps the oldest person and Methodist in this part of the country. Thursday morning we started for Huntington, and lodged at night in the house a widow lady of the Baptist persuasion, who treated us with christian like kindness, and seemed much pleased to unite with us in religious worship. The next day we reached Huntington, after a rough ride indeed, until we arrived on the banks of the Juniatta, where we entered upon the tow path of the great Canal leading to Philadelphia. This is a grand acquisition to this district of country, but has cost the State of Pennsylvania an enormous sum of money. The mile over which I travelled, cost more than \$50,000. The artificial structures of this place are much admired by travellers, but the stupen-

duous works of nature are far more astonishing. I have frequently visited the natural curiosity at Harper's Ferry, (which Mr. Jefferson esteemed worth a voyage over the Atlantic to see,) but the scenery in this gap of the Juniatta is in my opinion altogether equal if not superior to it. The stupendous heights of the almost perpendicular mountains which are cut in two by the river, present a view at once the most romantic and sublime I ever beheld. But to return. Our quarterly meeting commenced the night we arrived in town and continued until Monday night.—The excessive rain prevented a full attendance of the people until Sunday and Sunday night. I was much pleased with the respectful and earnest attention paid to the word, which I doubt not has been productive of good. A quarterly conference was held of the official brethren present, and besides appointing several stewards, license was granted to two applicants to preach, it was also resolved to call their circuit Juniatta, instead of Martinsburgh. The preachers, brothers Sexsmith and Dorsey, have already enlarged their borders, so as to take more than 20 appointments into the circuit.—Several classes have been organized, and prospects are quite encouraging in many parts of their work. In the town of Huntington our brethren have purchased a good brick meeting house, finished in plain style, say 40 by 30 feet. This property including several vacant lots cost them \$500—but must have cost those who built it nearly double that amount. In this region as in most other places, the cause has met and still continues to meet with strong opposition, principally from the members and ministers of the Methodist Episcopal Church. It is quite amusing to hear the reports concerning the leaders in the church of reform—"It's all going to nothing," Mr. N.S'n. has gone off to the West to get from among them, unfortunate man, he has leaped out of the pan into the fire—"And Mr. Sh'n. has abandoned the whole concern"—"And Mr. H. is rich and cares but little about it." All just as true as any other *untruth* ever told. From this place I proceeded on to Washington County in Md. and on my way spent a very agreeable night with my dear old friend of whose conversion I took occasion to give some account in a former communication. The day following I visited Bro. B. Prather, near Clear Spring, and preached in the new meeting house in the town (at night) belonging to the reformed Lutherans; these people have evinced a christian-like disposition towards us in the use of their houses on different occasions. Our brethren intend erecting a commodious brick building near this place the ensuing season, and doubt not their accomplishing their design as they have a large amount subscribed already. On Saturday, Sunday and Monday, we held meetings in the Presbyterian Church in Williamsport—brothers Forrest, I. Webster and J. Porter, were in attendance, besides the ministers belonging to the circuit, and also a minister who belongs to the Methodist E. Church, who has already had a

pretty heavy tax to pay for his partialities to our cause. I think it is not very likely that he will submit to the dictation of it much longer. This meeting was considered a profitable season, although there were no public professions of conversion. It is due to our Presbyterian brethren to say that their conduct on this occasion was of the most respectful and christian character. You have heard, I presume, of a considerable secession from the M.E. Church, a few miles from this place in Virginia, where our brethren have had an extra meeting, which was attended with unusual displays of convicting and converting power.

Our new meeting house in the neighbourhood in which I reside, was opened on New Year's day, at which time an appropriate sermon was delivered by Bro. Kesley. Prospects are encouraging in this place. E. HENKLE,
President, Md. Conference.

MARYLAND.

The following has been mislaid for some time, to which is owing its now late appearance.

Williamsport, Nov. 30, 1832.

Dear Brother,—About the middle of this month 12 out of 28 of a society at the Lick meeting-house, (Berkly Circuit, Va.) came over to our order and economy. On Saturday, Sunday, and Monday last, we held a three days' meeting there—our aged and venerable Bro. J. Forrest was with us, and preached four times, much to the satisfaction of those who heard.—One old side local preacher was present, and took an active part in the pulpit and altar exercises; there were three unstationed Protestant ministers also in attendance—all laboured together in the spirit as brethren. The result was, the God of christians was present in his word and ordinances, rejoicing the hearts of his children, comforting the mourner, and alarming the wicked. Before the close of the meeting we gave the privilege to any that were disposed to unite with us in church fellowship to report themselves; when 20 came forward—there were only two of that number from the M. E. Church. We now number 32 in that place, and have fair prospects for further additions. This place is convenient to Williamsport, Prather's Chapel, and Harmony; societies in which places were formed and included into a Circuit, last August. Within the last six weeks we have had an addition of 55 members—not more than three of that number from the old church. In less than four months a new circuit has been formed in this country, numbering near 220 members which bordering on three circuits, we have to contend with six of the "divinely-authorized" ministry, who have done here as they have done elsewhere under the same circumstances, oppose, persecute and slander. As we have not been able to obtain a regular travelling ministry from abroad, they have tauntingly asked, where is your travelling preachers? and who has charge &c. but we embraced reform as truth, and the cause of God, and believe firmly it will prevail so as effectually to check the high pretensions of our travelling brethren in the old fellowship, and give equal scriptural privileges to all members of the church of Christ. In this section we hear much about reform dying away, going down, and disappearing in other places—but as reformers here, we are very slow of heart to believe any thing relating to this matter but what is furnished by unprejudiced evidences.

Whenever there shall be more Methodist Protestants going over to the Methodist Episcopal

church than there is Methodist Episcopalians coming over to the Methodist Protestant church, we may then think differently of this "going down" doctrine. Yours, &c.

ROBERT WILSON.

For the Methodist Protestant.

NEW YORK.

New York, January, 1833.

"Time like an ever rolling stream
Bears all its sons away."

Mr. Editor,—Although prevented by personal indisposition from uniting with my brethren in the house of God to witness the expiring groan of the past year, or to hear the glad acclaims or to join the loud anthem that burst from worshipping hundreds in joyful response to the hail of "a happy New Year," yet through the Divine mercy I have been permitted the privilege of beholding this new scene of time commence, whilst thousands who enjoyed the same privilege last year have gone "to that country from whose bourne no traveller returns." On musing upon the events of the past year I felt the fires of my soul to glow with gratitude to God; and as this is a season of giving and receiving, I have taken the liberty of furnishing a few lines as a free gift to all, and as gifts in general are expressive of friendship, I trust the principle will hold good in religious communications from our prospering Zion. In my cogitations I was led to retrospect the scenes of the past year, and I ask, may it not be said that of the years of the present century the last has been the most eventful?

From East to West, from North to South, thousands and hundreds of thousands have been carried down the stream of time into the ocean of eternity. The mourners have indeed gone about the streets, and the language of their hearts has been, "Alas!" "alas! Pity us O ye our friends for the hand of the Lord hath sorely touched us."

The great and small, the rich and the poor, the pious and the impious, have been huddled together in the pit, "Dust to dust, ashes to ashes," and there we must leave them until the morning of the resurrection.

In the political world, both in Europe and America, what excitement have we beheld during the past year! At one period all appeared to augur well for the progress of reformation, union and philanthropy, as well as that of the spread of the gospel—whilst at another period, gloom and darkness have covered the bright prospect of harmony and brotherly love. May the great Governor of the universe so overrule all things that his glory may be promoted in the earth! In looking over the religious department we find additional cause to adore the Great Head of the church for his manifested saving influences and also for His providential protection and bounties throughout the past year.

Whilst hundreds and thousands have been taken from earth to chant the songs of "glory to God," in heaven thousands have been born into the spiritual kingdom of Christ Jesus our Lord on earth. How sweet has been the sound floating on the winds of heaven which have distinctly told,

"Peace on earth and mercy mild,
God and sinners reconciled!"

The tidings from almost every part of our beloved country have been truly cheering to the hearts of the believers in Jesus of almost every name.

We would with all saints join in a song of praise to the God of all grace for the general outpourings of his spirit on the different branch-

es of His Militant Church, and would especially unite in a thank offering to the Most High for the special and signal blessings He has manifested to our infant Zion.

I am happy to say to our brethren abroad, that there has been a gradual tide of prosperity throughout the New York Conference District during the past year, and at this time our prospects in this city are of a highly interesting character in relation to the work of God on the hearts of saints and sinners. Moreover, our circuits generally are acquiring renewed strength and vigor.

In the Broom street church in this city, a goodly number of souls have been added to the list of probationers for membership. On the first evening of the year a love feast was held in Attorney street church, composed of members of several other churches—and all appeared to be under the influence of Divine Love. It proved a soul renewing season: several were hopefully converted to God, whilst others appeared to be sincerely seeking His pardoning mercy, and all the pious seemed to be happy in the love of God.

In conclusion, I would say, that notwithstanding the recent afflictive dispensation of Heaven amongst our citizens and other circumstances, yet our prospect is excellent. The Methodist Protestant Church is on the advance throughout this District, and if her ministers and members will faithfully serve the Lord, and labor for the salvation of souls, the time is at hand when they shall see more glorious displays of His saving power and grace amongst us. If time permitted I could furnish many interesting scenes calculated to encourage the hearts of our brethren such as special outpourings and revivals in Monticello, Rockland, Saratoga, and other places—I will close by stating that our people have erected a number of houses of worship, and others are in a state of forwardness.

Our Conference for 1833, will commence on the third Wednesday in March, in the Broom street church, in the City of New York, of which all interested are requested to take special notice—It is expected that all the unfinished business, if any of the last Conference may be placed in train for settlement. Also, that the several plans in operation by the Conference, in reference to Conference Steward, Book Agent, &c. may be found to operate efficiently.

GEORGE THOMAS, President.

For the Methodist Protestant

MASSACHUSETTS.

Weston, December 27, 1832.

Dear Brother,—Having recently returned from visiting several parts of the District, and believing it will be satisfactory to our friends at a distance to hear from us, permit me to communicate through the medium of your useful paper a brief account of the goodness of God to us in these parts. I am happy to inform you, that in my late tour I found our cause generally prospering. In Lowell our prospects are very encouraging. Brother Wyman, who is a worthy member of our church, has provided a convenient house for public worship, and the congregations are large, solemn, and attentive, and for some time past have been increasing. In Malden, the Lord has done, and is still doing great things for us, whereof we are glad: to Him be all the glory. The four days' meeting held in that place in July last, (an account of which you have already received from Bro. M'Leish,) was blest in the commencement of a glorious revival of religion—since that time between 30

and 40 have been added to the Methodist Protestant Church in that place. The congregations are now so large that the meeting house they now have cannot accommodate them and they contemplate building another more commodious which we think will shortly be accomplished. In Boston, we have had some severe trials: but these things do not move us—we have this strong consolation, that God is with us, who is ever ready to listen to the prayers of his children that trust in him. The society in Boston is united, firm and engaged, and we have lately had some accessions to the church. We have four preachers of our order who preach alternately, viz: Brother Norris, the Superintendent, Brother Yates, Brother Rumrill, and Brother Bradford, who are men of piety and usefulness. Brother M'Leish, is chiefly confined to Malden. Our last Quarterly Meeting in Boston was truly a refreshing season. Besides the preachers on the circuit a brother from England was with us, who preached a very solemn and interesting discourse, and many were comforted under the administration of the word of life. Our love feast also was excellent, and although the weather was unfavorable we had a crowded house—notwithstanding our trials we have reason to praise God for the encouragement we have in Boston.

On Thursday, Nov. 29th, I set out for the State of Connecticut, accompanied by brother M'Leish, the same day arrived at Milford, and attended a meeting which had been previously appointed; the people received us gladly, and we had a profitable time. The day following we continued our journey, hoping to reach Mansfield on Saturday to attend the commencement of a quarterly meeting in that place, but were disappointed in consequence of a severe storm of snow and rain which continued two days. After much fatigue we arrived there on Sabbath morning in time to attend public worship. Brother M'Leish preached a solemn and interesting discourse which was attended with the power and demonstration of the spirit. In the afternoon I preached to a solemn and attentive congregation, and we have reason to believe that the Lord blessed the exercises of the day. After preaching, the Lord's supper was administered which was a solemn precious season. In the evening Brother M'Leish preached again, after which we had one of the most powerful love feasts I have witnessed for some time; the Lord was indeed present in the comforting and heart cheering influences of His spirit. Some of our Episcopal Methodist brethren attended, who also spake of the goodness of God in blessing their souls. We attended several meetings in that place and organized a church.

Since my return I have seen one of our brethren from Mansfield, who informed me that a reformation is going on there, and some of the most influential men in the town have shared in the work. The people there are much pleased with our Constitution and Discipline; they have a good meeting house, and are anxious to have constant preaching from our ministers. They have provided for brother Kinney, who now preaches there, a large convenient house with other conveniences, and immediately raised one hundred dollars for his support. We visited several other places in that vicinity, and find that another preacher is very much needed—there is a large field open for labour, but we have not preachers to supply them. May the Lord of the harvest send faithful labourers into that part of his vineyard! On our return homeward we attended two meetings in Thomson, which were appointed for us the week before;

these were precious seasons; we had good congregations, and many powerfully felt the blessed influences of the Holy Spirit. I have not yet been to Welfleet, but am informed that brother Newcomb has a society there and is doing well. The cheering intelligence of our prosperity from different parts of the country is truly encouraging. Great is the goodness of God to us as a people, which ought to inspire us with gratitude and stimulate us to be faithful in so good a cause, May the Lord help us to contend earnestly, not only for Christian liberty, but for the faith once delivered to the saints! Yours, &c.

JOSEPH SNELLING.

RELIGIOUS.

For the Methodist Protestant.

THE SABBATH.

The institution of the Sabbath is of divine origin. The great God has set it apart and blessed it by conferring special honors and privileges upon it above all other days: that it should be a day of solemn rest and rejoicing, and celebration of him and his works, and a day for him to bestow his choicest blessings upon his servants. It is our indispensable duty and highest privilege, to sanctify the Sabbath and keep it holy unto the Lord: First, because the Most High has sanctified and honored it himself, by resting from all his labors; he has separated it from common use and worldly employments, and consecrated it to his worship, that it should be accounted a holy day, and be spent in holy works, and the solemn exercises of religion. He blessed the seventh day and hallowed it, that the observance of it might serve afterwards to keep up among men a remembrance of his great and sublime work of creation. The commemoration of so great an event as the completion of an entire world, deserves the attention of every intelligent creature, who is placed in it with noble powers and faculties to enjoy all its delights and conveniences. Secondly, a consideration of that law published by God himself, and attended with such transcendent marks of his power and majesty. "Remember the Sabbath day to keep it holy," is a command of perpetual obligation, and extends to all rational beings throughout the universe, who are, and ever must be, bound by the laws of their creation to worship and obey their Maker; and it will continue in force till the final consummation of all things. He that searcheth all hearts, knew that by reason of the fall of man from a state of primeval rectitude, obedience, and love to his Maker, he was prone not only to forget his commands and injunctions, but also his Creator; therefore as soon as he had delivered his people from a yoke of bondage, he gave them a perfect law, adapted to meet their desires and exigencies; a plain proof that his design was to establish pure religion among them, and engage them to fear and honor his holy name. Before they heard the publication of the law, they were required to prepare, sanctify, and purify themselves from all moral pollution, and abstract their minds from the world by a cessation from ordinary employments; to teach that it was given unto them for their sanctification; the only sacrifice worthy the acceptance of God is a pure unspotted mind, wholly and entirely devoted to his will. The manner in which this law was published, and the dreadful and majestic appearance of the Lord's descent on Mount Sinai, was designed to convince them that it was the great God who spoke to inspire them with fear, and teach them and all mankind, that none who

break these laws shall escape his vengeance. The divine Majesty descended in a cloud with a glorious retinue of angels who appeared as flames of fire; the awful thunderings and lightnings which accompanied this solemn visitation of Almighty God, so entirely impressed the minds of the people with reverence to the sacred Majesty of Jehovah, that they gradually drew backward from the divine presence, lest they should not be able to stand the influences of his power: the exceeding dread that came upon the Israelites at that time, the sound of that terrible voice that made them entreat that the word should not be spoken to them any more,—should put us in remembrance of the glorious dispensation of grace manifested in the gospel, that we are not to come unto Mount Sinai that burneth with fire and cannot be touched, but unto Mount Zion, and have heard the voice of Jesus, the mediator of the new covenant. Thirdly; another reason why we should sanctify the Sabbath is, a consideration of the judgments God has denounced against all who transgress his commandments, when the covenant was received in Horeb, the Lord proclaimed himself "the Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that he will by no means clear the guilty." Such was the glorious sight, and such the conciliating words from that Being who had been so highly provoked; so soon after manifesting his omnipotence and glory to his people, that it caused Moses to worship with the most profound veneration, acknowledging God's great condescension. Although justice and judgment are the habitation of his throne, yet if we repent of our sins, "He is faithful to forgive us our sins, and to cleanse us from all unrighteousness." The commands of God are exceeding broad, extending even to the thoughts of the heart; human institutions and devices come to an end, and the glories of this world fall to decay, "but the word of the Lord endureth for ever." Under the Jewish dispensation, the soul that did aught in contempt of the divine Majesty, and knowingly, and wilfully profaned the Sabbath-day, was brought without the camp and stoned to death. The breaking of the Sabbath was considered a crime productive of the worst of consequences: it was an indirect denial of God's being the creator of the universe, by refusing to observe a religious ceremony which was entirely founded on that great event.

Many in every age of the world, by profaning this holy day, and rendering themselves obnoxious to the divine displeasure of an omnipotent God, have come to an untimely death. "The Lord thy God is a consuming fire, even a jealous God." By the most affectionate and endearing inducements, Moses continued to imprint on the hearts of the people a true sense of their obligation to love God supremely; and that an exact conformity to all his expressed ordinances and commands, would insure them that he would watch over them with a peculiar providence, and shew himself the same all-powerful Jehovah, who brought them out of the land of Egypt, and redeemed them from bondage in so miraculous a manner; but if they profaned and disowned his holy Sabbaths, and worshipped images instead of the true God, great wrath and indignation would fall upon them; that they would feel the effects of their own folly, wickedness and ingratitude; that their former blessings would be taken from them; that a general disappointment and calamity would

reach them; that a consecration of divine judgments would fall upon them, one after another, bearing proportion to their ingratitude and disobedience, and affect all their affairs both public and private. Notwithstanding they beheld a conspicuous symbol of the divine presence, and heard his voice as the voice of a man talking to another face to face, and beheld so many miracles, yet they continued to be a disobedient and gainsaying people. Jehovah continued to bear with this people from one generation to another, and raised up holy prophets to warn them of the judgments that would certainly overtake them; yet they continued to provoke him more and more by profaning the Sabbath-day, and abusing the ordinances God had graciously given them. One of the prophets describes them as being impatient for the Sabbath to be gone, that they might pursue their extortions. They defiled the purity of God's house, in defiance of all warning, all kindness, and every other mercy. God withdrew his favor and protection from them by degrees, till at last the threatenings he so often denounced against them were accomplished by a fatal captivity. The magnificent temple which was called the beauty of holiness, and honored by the divine presence, was involved in the destruction. God suffered the Babylonians to profane that house which was dedicated to him, after they had carried away most of the precious things in it. He was pleased in this signal manner to punish the Jews who had profaned his temple and service. Let us not think that these solemn truths do not concern us, who live under that dispensation, to which all the Jewish Scriptures only pointed. The Scriptures inform us that what was written aforetime, was written for our learning; these things are examples to us of the judgments of God, upon those who abuse his patience and mercy, and obstinately persist in their sins. The Omnipotent Sovereign of the universe claims to himself the ordering and disposing of all the affairs of the world, from the time he first created man upon it. God, preparing a way for the deliverance of the children of Israel from their captivity, is a striking proof of his stupendous goodness and mercy towards his people, though he causes them to pass through the furnace of affliction: his design is to purify them, "his loving kindness he will not utterly take from them, nor suffer his faithfulness to fail." As soon as the Jews were permitted to return to their own land, they signalized their zeal in endeavouring to restore the divine worship; they did not appreciate the blessings God had for so long a time, and so bountifully bestowed upon them, till they felt the weight of his righteous displeasure,—when they heard the law they were humbled, and affected with a godly sorrow. The word of God made a lively impression on their hearts, and they gave proof of their sincere repentance by publicly fasting and renewing their covenant with God. The most High blessed the pious and prudent management of their governor who had long prayed to see the happy time, in which heaven and earth would conspire to display the righteousness of God, and happiness of man. The people, animated by his exhortations, labored with great earnestness and zeal in repairing the broken walls of the city. We see their devotedness when the walls were dedicated by their hymns of praise, they ascribed to God's mercy the restoration of their city and nation;—with what zeal the pious Nehemiah set himself to reform the abuses that had crept into the temple: how was his holy soul afflicted when he

saw in Judah and Jerusalem the people profane the holy Sabbath by working, buying and selling! with what resolution did he contend with the nobles of Judah, to use their authority to hinder the profanation of this sacred day, and said unto them, "what evil thing is this ye do, and profane the Sabbath-day? Did not your fathers thus? and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." And he not only expostulates with them, but he commanded the gates to be shut, and charged that they should not be opened till after the Sabbath: and "when he found the merchants, and sellers of all kinds of wares lodged without Jerusalem once or twice, he testified against them, and said, "why lodge ye about the walls, if ye do so again, I will lay hands on you. So they came no more on the Sabbath-day." Thus, by the persevering efforts of this good man, the laws and worship of God were happily re-established. It is an incontrovertible truth, that where the Sabbath is profaned, piety, and the love of God neglected, that place is filled with injustice, sensuality, and every abomination. There are abundant proofs, that in every age God has vindicated his cause by the most striking marks of his displeasure, upon such as disregard his commands and would none of his reproofs. Have we not great reason to fear that our American Israel will be chastised for this prevailing sin? has it not cried to heaven for vengeance? He that has said "from one Sabbath to another shall all flesh come and worship before me," will not suffer his commands to be violated, and his institutions polluted with impunity. Oh that the ambassadors of Jesus, with the zeal, energy, and perseverance of Nehemiah, would raise their voices in defence of this sacred institution! Fourthly, the constant overflowing goodness of God demands our warmest love, homage, and obedience to all his divine requirements. When Moses rehearsed the law the second time to the Israelites, he added another powerful reason why they should keep the Sabbath holy; which was, that when they were servants in the land of Egypt, the Lord brought them out with a mighty hand, and with a stretched out arm; therefore as obedient and grateful servants to their Lord and master for their deliverance, they should rest, and sanctify his holy day. And we find, that when Joshua became their leader, he took every occasion to recapitulate the mercies and favors God had shewn them, to inspire them with gratitude to the Giver of all goodness for his assistance and protection. God's promise to them was conditional; a pious obedience to his will was the unalterable condition, on which the divine protection, and all blessings, both private and public were promised; by their adherence to his commands, they were to be the objects of his peculiar care. Righteousness and truth are always the invariable standard of Jehovah's administration. The law was a dispensation of grace and truth; it pointed out the gracious designs of God to save a ruined world by Jesus Christ. It was a shadow of good things to come; a mere ritual observance of it would not avail, it must be observed as typical of a more extensive and glorious dispensation of grace, as alluding to the visitation of the gospel; when mercy, truth, and holiness were to be preached to the whole world in a most persuasive manner. And are not we, whose privilege is to live under the mild influences of this dispensation, under as much obligation to obey God as his ancient people were? A sense of that flow of

blessings of every name which has been poured upon us in such copious and unbroken streams, should be a never failing source to excite us to rest from our labor on this holy day, and enter the sanctuary with thanksgiving and praise, and worship God in the beauty of holiness: we should not only esteem it our duty, but also our highest privilege, to spend this day the Lord has made, to inquire in his temple, and to attend to the concerns of our souls, and make our most grateful acknowledgments to the Most High, and entreat him to make one in our midst, by revealing his power and glory in his sanctuary. The Sabbath is a most proper season to give thanks unto the Lord, and sing hymns in praise of his perfection. Fifthly, we should esteem and keep the Sabbath in imitation of our adored Redeemer, who has left us an example that we "might do as he has done." The auspicious advent of the Messiah was hailed by those who waited for the consolation of Israel, and directed by the star to the illustrious Jesus, came with eager desire to see the new-born Saviour. Simeon received him in his arms with emotions of heavenly felicity, and blessed God for a sight of his salvation; that sight of Christ that is connected with faith, is attended with the happiest consequences to the beholder; it gives present peace and an assurance of future felicity. Many who saw his person knew not his worth, and rejected the whole mystery of godliness: they were ignorant of the spirit and design of the divine law; their goodness consisted in their ritual ceremonies and external appearances, without any purity of heart; and we find them boldly reproving our blessed Lord for healing on the Sabbath-day; to which he answered, "My Father worketh hitherto, and I work:" he declared himself Lord of the Sabbath, and that his mission to this world was not to violate, or dissolve the law, but to fulfil it, that the heavens which they saw so glorious over their heads, and the earth which they inhabited should pass away, but the word of the Lord should endure for ever; that nothing could alter the accomplishment of the designs of the Most High; that the whole sacrificial system was intended only to point out the infinite mercy of God to a fallen world, in their redemption by the blood of the new covenant. He submitted to the rites of the law with a most exact obedience, when he was about setting the seal of his blood to the economy of the gospel; whereby all outward oblations were to be abolished, and a true holiness, and a perfect sacrifice introduced in their stead. He told his disciples it was the last time he should conform to the old law. He has brought in everlasting righteousness. It is the glory of the Church, that it is founded on so strong a basis, and so rich in truths, such truths as alone can raise mortality to purity, holiness and honor. Sixthly, we should honor and keep the Sabbath holy, in commemoration of our Redeemer's resurrection. We find, that by a special providence of God, this day was changed from the seventh to the first day of the week, which is called the Lord's day, and is acknowledged the christian Sabbath. By the death of Christ, all sacrifices required by the ceremonial law, were abolished, and a new covenant introduced. The gospel of Christ, like the sun in the firmament, casts its beautiful and glorious beams over the whole earth, to many dark places where vice and violence long defied and baffled every attempt to introduce the means of salvation, and which seemed as if wholly abandoned of God to perish. The glorious triumphs of God our Redeemer have been seen in the de-

liverance of captive sinners, and bringing them to enjoy the transcendent blessedness of spiritual liberty. The mighty power of Jesus displayed in his own ministry, and in the first preaching of the apostles, still prevails and triumphs in the word of truth. Jesus has revealed to us the nature of the resurrection; he has become the first fruits of them that sleep. Have we not great reason to hallow this resurrection day, and labor to be more and more confirmed in this great truth, that God hath built our hopes of salvation on so sure a foundation, that though death destroys our bodies and reduces them to dust, they will be raised again by the almighty power of God, and that they will be incorruptible, and like our blessed Lord's most glorious body? It is a subject of rejoicing, that the bodies of all true believers in Christ, are his property, the purchase of his blood, and the subjects of his salvation as well as their souls. "This is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day." Our Lord's triumphant ascension to the glory of his kingdom as our interceding advocate, should be a never failing source to excite us to praise God, and celebrate his glory with holy trumpets of joy; with what delight we should meditate on the majesty, power, and all the adorable perfections of our great forerunner, by a mutual intercourse with him in his temple and ordinances. So will he fulfill his promise. "I will make them joyful in my house of prayer." And we might add another reason; the Sabbath is a type of that "rest that remains for the people of God." Blessed be God, our earthly Sabbaths point us to that eternal Sabbath of growing bliss that lies before us, where our language will never fail in praising God, but where our increasing joy and delight will be commensurate with eternity. Praised be God for his stupendous love to man! but how little of his revealed love can this earthen vessel contain! but a time is hastening on, and the christian may hail its approach with joy, when no longer imprisoned in this frail tabernacle of clay, our longing eyes shall gaze enraptured on our blessed Redeemer, and see him for ourselves, and see him as he is, and look for ever in his smiles. My faith already beholds him with open face! Oh that I might have his transforming image enstamped on my soul! blessed be God, the inheritance is ours; the foretaste we have while here, and more we could not enjoy and live. Oh my beloved brethren, who have lived to see another blessed new year commence,—let us be up and doing! Oh let us covenant anew, that we will be more actively engaged this year in the great and glorious cause of God! Shall we remain indifferent? we who have been blest with the gospel, which throws open the secrets of eternity with regard to man, and scatters a divine effulgence in his path, and points him to the blissful mansions of eternal day! Oh may those of our brethren, who are commissioned to preach the everlasting gospel to those who dwell on the earth, covenant afresh with God that they will strive for more of their blessed Master's spirit, to spread the savour of his grace to a lost and ruined world, that the earth may be deluged with the glory of God, and all nations see his salvation!

A PATRON,

Till we see sin, we can never see it taken away; but merely seeing and feeling the plague of sin, is not repenting of it; it is seen and felt in hell.



BALTIMORE:

FRIDAY, JANUARY 25, 1833.

The experience of pious brethren and sisters written in a plain and perspicuous manner, would, we have reason to believe, be highly welcome to our readers;—certainly there are ministers and members who will feel it their duty to spread before the church such remarkable interpositions of divine providence, as are calculated to encourage the hearts of the people of God, by increasing their confidence in his exceeding great and precious promises. We hope that whilst there are brethren who are defending the outworks, that others will feel it their duty to strengthen the citadel of christian experience. This we deem essentially necessary. We are glad of having able defenders of Christian Doctrine and Discipline, and hope that our columns will also be adorned by the recital of the experience of many whose lives and conversation are honorable to the christian name.

The continued weekly reports in this Journal from various sections of our branch of the Church, are truly encouraging to the hearts of our brethren in Christ. The short extract from Bro. Coe's letter in our last, from Guilford, North Carolina, shews an increase in that circuit, equal perhaps to that of any other within our range of operations. And it gives us pleasure to state, that in none of our Conferences are there more successful efforts in aid of the Book and Paper departments, than North Carolina Conference.

TO OUR MINISTERS AND PREACHERS.

The publisher having printed several hundred surplus copies of the three first numbers of the present volume of this Paper, for distribution to such of our ministers and preachers as feel the importance of extending the interests of our Church, by increasing the subscription list of the Mutual Rights and Methodist Protestant: This is to inform them, that those numbers will be sent to their address free of charge, immediately on their writing the publisher.

We repeat, that any itinerant minister or preacher, who shall procure as many subscribers as he can, and will inform the publisher of that fact, and who will collect as far as practicable, and remit the subscriptions, shall receive the present volume of this Paper, as a small token of the respect of the publisher for their kindness.

Terms:—\$2 if paid in advance; \$2 50 if paid before the first of July next; or \$3 if not paid until the close of the year.

Orders from any part of the United States for Books in the various departments of Religion, Literature, and science, will be promptly executed, at the usual credit to punctual purchasers. Our friends abroad are requested to send in their orders, addressed to

JOHN J. HARROD, BALTIMORE.

A new supply of Mosheim, Cootes and Gleig's History of the Church, is just received from the binders. Those orders which have not been filled, will be completed in a few days, and will be forwarded.

The Book Agent is publishing that justly celebrated work, known to, and highly prized by, the christian public, for more than one hundred years past, called *Prideaux's Connection of Sacred and Profane History; Or the Old and New Testaments*, connected in the history of the Jews and neighbouring nations, from the descensions of the kingdoms of Israel and Judah to the time of Christ; by the Rev. Dr. Humphrey Prideaux, Dean of Norwich.

This work will be published in two volumes octavo, containing about 450 pages each, and will be embellished with all the maps, &c. which are contained in the best English editions.

This work is well known to most of the christian public who have made the study of the Bible their delight; the Book Agent risks nothing by the assertion that it is one of the most satisfactory publications extant, in fixing the periods of the most important events mentioned in the Scriptures, as well as furnishing the most material transactions which have taken place in the world at large, whether in Greece, Persia, Syria or Egypt.

The style is so familiar, and the chain of events is so happily connected in all that relates to the facts and the principal actors in the great drama of ancient history, that the mind of the reader is imperceptibly, but delightfully drawn to read the work entirely through. Its interest increases with the perusal of every succeeding page; and the reader is induced to wonder how it was possible for the writer to present such a combination of events and circumstances in so small a compass, and in such a clear and highly satisfactory manner. To every one who wishes to have a full, but comprehensive and succinct connexion of sacred and profane history, and especially to every lover of the Bible, and still more especially to every one who wishes to prepare himself to be useful in the ministry, this work is respectfully recommended to their acceptance and perusal.

The price of this work will be only five dollars per copy, including the whole work. Prospectuses will be ready to distribute to such as can obtain subscribers. Those who obtain six subscribers, and will become responsible, shall have the seventh copy for their trouble.

ECCLIASTICAL.

For the Methodist Protestant.

A vindication of the course taken by the Methodist Protestant Church.

Many pious people appear to have entertained the sentiment, probably with perfect sincerity, that we who call ourselves Methodist Protestants have been guilty of a great offence, in attempting to impede the progress of the most religious and successful order of christians in the United States. But those good people have not had correct information. Let them consider, first, what we have *not* done; and, secondly, what we *have* done.

First, we have *not* opposed Methodists, in any of those holy doctrines of the gospel, by which they have enlightened the people, and brought so many sinners to repentance.

We have *not* opposed any of their rules of holy living, such as class-meetings, prayer-meetings, love-feasts, &c.

We have *not* opposed their zeal and activity in spreading the gospel in its purity; but have endeavoured to follow their example.

We have *not* opposed their Itinerant course of gospel labour, their camp-meetings, or any other modes of making a religious impression upon the public mind; but have pursued the same course ourselves.

And shall we be condemned, *because* we have *not* opposed these things? Do our Methodist Episcopal brethren wish us to oppose them, that there may be but one order of Methodists in the land? If so, let them examine whether that wish does not arise from a sectarian spirit which cannot stand the test, when weighed in the balance of the sanctuary. Again,

We have not forsaken the plan of having a regular church discipline; neither have we departed from Mr. Wesley, nor cast off the name of Methodist. We have even gone so far as to keep up the forms and ceremonies of the church. Perhaps in some of these matters the spirit of accommodation has carried us too far.

Then what evil have we done?

First, we have renounced the authority of the bishops. Secondly, we have done away the office of presiding elders. Thirdly, we have denied that ministers have all legislative, executive, and judiciary powers in the church. Will our opponents undertake to tell the public what else we have done?

And is it a crime against heaven and earth, to oppose the independent and irresponsible power of bishops, presiding elders, and Itinerant ministers? If we are back-sliders for doing this, then it follows, that to back-slide from the supreme power of the clergy, is to apostatize from God and religion. Is it possible our pious Methodist brethren can believe such a thing as this? If they do, we beseech them to reflect whether they are not putting their bishops and presiding elders in the place of God and of his Christ.

But they reply, perhaps, that we have *opposed* the ministers, and have done all we could to impede their progress; and this is a very great sin. But have we opposed them in preaching the gospel, or in their itinerant plan, their camp-meetings, their class-meetings or their love-feasts? We have not. What *progress*, then, have we attempted to impede? Not their progress in holy living, and calling sinners to repentance. We have only opposed their march of power in making bishops, presiding elders, and irresponsible creed-makers. Is this a crime? Then you appear still to put bishops and presiding elders in the place of our God and of his Christ.

But it is said we have *slandered* them. Is it slander, to tell the public what their principles are, and what their administration has been?—They have publicly owned, in their narrative and defence, that it is no slander to tell the truth. And if in any thing we have told a falsehood, so soon as we can ascertain the fact, we will renounce it in the presence of heaven and earth, and will counteract it in the most public manner we can.

We take the liberty to sustain these two positions:—first, that Methodists have the same nature that other people have; and, secondly, that their former zeal and piety will be no excuse for them, if they take the course of ecclesiastical corruption, which their predecessors, (once equally pious,) have taken before them.

We cannot help being persuaded that it is the duty of all christians, and that too in their church capacity, to acknowledge their frailty, and their liability to fall into error and corruption. It is their duty also, upon this solemn conviction, to examine themselves whether they have any principles within, which may have a tendency of this kind; and candidly to remove them. To such an examination we have called the attention of the Methodist Episcopal Church. She has refused to examine herself; and, to prevent others from inquiring into her pretensions, she has expelled us and our arguments from her communion; and then highly blamed us for forming a new church, and for going on with the investigation!

From such prepossessed and uncandid judges we turn to the reflecting part of the community, and ask, whether it is reasonable for us to be represented as enemies to God and religion, because we believe that christians ought to give up such church principles as threaten to injure society in future years? We do not ask our Methodist Episcopal brethren to act without being first convinced; but we ask them to be candid, and not to represent their fellow christians, as apostates and enemies to God, because they strive with sincere hearts to prevent the old popish game from being acted over again. We believe like causes will produce like effects, and that such principles of church government are no less dangerous in the hands of Methodists, than in other hands. This is the whole head and front of our offending. Pursue the inquiry as we may, it comes back to this point, that we are to be regarded as back-sliders and enemies of the gospel, because we will not own that Episcopal Methodists are more essentially and infallibly pure, than any other order of people upon the face of the earth.

Now we ask, what proof is there in the oracles of God, that we are sinners and in danger of future vengeance, on account of this matter?—What evidence of it is there in the dictates of conscience and reason? What proof in religious experience? If our accusers will prove that the Almighty has constituted them judges of the world, and of the human heart it will be time for us to begin to fear and tremble; but till then, we must believe they have no more authority to exercise this high prerogative, than has His Holiness in St. Peter's chair.

They complain that we utter and publish hard sayings against them, greatly to the injury of religion: but do we not publicly own that there is a great amount of sincere piety in their denomination? And when did they do so much for us? Are we bound to say Episcopal Methodists are all righteous,—that there is no defect in their government, or administration, or in the conduct of any of their preachers or people? Is there no way for us to avoid slandering them,

but by owning that they are *not liable* to be corrupted by bad principles, as Adam's other children are? Must we be charged with doing injury to the good that is in their community, because we oppose the evil, which threatens gradually to *destroy* that good? What a most unreasonable accusation.

But they urge, moreover, that human corruption will take advantage of our loose principles; every man will be his own master; and the pure morality of the gospel will be gradually undermined, by the accommodating provisions of popular legislation. Now we say, let them watch us with the most scrutinizing attention, and if we run into such anarchy, let them cry aloud and spare not, and show the public how we are departing from the pure morality of the gospel. We admit there is danger, and we wish to be on our guard against it. But all ecclesiastical history will prove that there is equal danger on the other side; for it is notorious, that when the government was in the hands of a few ministers, as much corruption was introduced, as could possibly be brought forth by any form of popular administration whatever. Let us avoid both extremes, and remove every thing from our respective governments, which would lead to anarchy on the one hand, or to despotic corruption, on the other. This *medium* course comprehends the whole duty and wisdom of deliberative assemblies; and is essential to the permanent welfare of all religious and civil communities.

At this moment the whole world appears to be in a state of agitation; and the ground of it is a contention for power between the *few* and the *many*. The claimants on both side say give us *all* the authority, and every thing will be safe; whereas a judicious *balance* of the power, so as to keep the few from *withholding* liberty, and the many from *destroying* it, is that exactly on which the security of all civil and religious communities depends. On one side it is urged, that the *rulers* can do no wrong, and on the other, that the *people* can do no wrong; both of which claims are alike absurd and ridiculous, and equally tend to the destruction of human happiness. The constitution and the laws must put a sufficient energy in the hands of the executive, to restrain and govern the multitude, or all rule and order will soon be at an end; on the other hand, the constitution must secure to the body of the people a sufficient amount of authority to check the administration, or the love of power will prepare an iron yoke for the community. These two evils are to be guarded against, with equal scrutiny and care. Human nature is constantly disposed to run from one extreme to the other; and hence the confusions of society, and the difficulty of forming and perpetuating a happy government among men, either in church or state. But the *monarchy* and the *mobocracy* must both be restrained and kept down; or there will be no hope of abiding peace and prosperity for mankind. OLYMPIAS.

For the Methodist Protestant.

"HE MUST INCREASE."

January 13—Heard an excellent sermon from these words. In concluding his sermon, the minister stated that he had lately been called upon, as a pastor, for aid to send the scriptures to Greece. He had been also applied to, at other times, to assist in preparing some of the young sons of Zion for the ministry. These things he could not do of himself—he had often given line upon line, on these subjects—and, he now again, earnestly and affectionately, pressed them upon their attention. His fervent appeals

must have told upon all christian hearts—yet there were no reasons in favor of these duties, but what equally bear upon all christians—all christians, who in heart, desire the increase of the Redeemer's kingdom.

That church and congregation subscribed \$1000 the last year, for spiritual purposes, independently, as we understood of their immediate wants. For, to support their own poor, and to support their own Sunday school, could not be considered as acts of christian benevolence. Subscriptions for Missionary and Educational ends, were benevolent, as they have regard to others, at home, abroad, every where.

The views of the preacher were delightful, founded as they were, on the immutable promises of the increase of the Redeemer's kingdom.—With his aid, every individual christian should come up—individual churches would then be rich in blessings.

I thought of the value of missionaries—through the preaching of the cross the world is to be brought to obedience to Christ. This is the promise. How were the first ministers of Jesus gratified? By miracle. They were promised gratifications, and for them, miracles were wrought. Unqualified missionaries! Will any man go to sea in a vessel not half finished? Will he expect to be saved from the dangers of the sea, by miracle? Nay, the ship is first pronounced sea worthy. There are ships with three masts, and two, and one—and there are row boats—but all are worthy of the water, or they sink, or they are hauled up to dry. So it will always be. Nothing new under the sun.

I thought of "the Religious Education Society of New York"—the constitution of which is in No. 106 of this paper. No miracles are expected by these brethren—and least of all the gift of tongues—the intention is, to teach young men to understand their own. Education first, Missionaries afterwards. No man can invert this order. But means of subsistence must go before either. A city can furnish these to all who have trades. St. Paul so found. Of all places in this world, cities afford the great opportunities of usefulness. So that when a young man is not reading, nor hearing lectures, nor working, he can do good to others.

Doubtless some of our brethren would be pleased to see our church distinguished by something better than its name and its government. They would be delighted to see it using means to send abroad a qualified ministry. In New York we have a teacher with first qualifications and a zeal in this cause peculiar to himself.—Nothing more is wanting than the co-operation of our church. Will this church make common cause in this thing? What portion of the church will first announce itself an auxiliary? Have we time to lose?

QUERIST.

OBITUARY.

For the Methodist Protestant

REV. R. W. W. WYNNE.

[The following obituary notice has been unintentionally delayed.]

Our much honored Brother ROBERT W. W. WYNNE, is no more in time. He departed this life on Tuesday, 10th of April last, in the 52d year of his age; but though he is gone from the concerns of time and is now in an eternal and (we trust) most glorious state of existence, the memory of those striking and distinguishing characteristics which were so conspicuous in this herald of christianity, is still present with us. No doubt it would impart pleasure to many to

read and contemplate the history of this man of God. But as we only desire to perpetuate the memory of an unassuming man and humble minister of the gospel, we will only mention some of the prominent events.

Bro. Wynne was born of poor parents in that part of the State of Georgia, then bordering on the savage tribes, from whom it had lately been acquired, and on which scarce any improvement had been made except that of name. His father died and left him in infancy; thus doubly exposed to the sufferings and privations that are the usual lot of the destitute orphan,—deprived of the fostering hand of parents or friends to bestow the blessings of nature or impart that wholesome instruction so requisite to the proper improvement of future time. In this forlorn condition he grew to manhood with total disregard of all moral obligation; being led astray by the bad examples of his young companions, he became very profligate, for the enlivening light of the gospel as yet had not illumined the theatre of his youthful career. He was scarcely or never saluted with the sound of salvation during his youth. He nevertheless possessed an inclination to acquire educational knowledge and notwithstanding his very limited opportunities he from a great natural aptitude made considerable proficiency in mental improvement. In this respect he was very worthy of imitation.—But it was not until after he had married and engaged in the secular concerns of life that the winning charms of a Saviour's love made any impression on his heart. Notwithstanding religion was quite unpopular and much persecuted in his neighborhood he discovered a beauty and loveliness in it during the early labours of the Methodists in his section; he yielded to the convincing evidences of christianity, and became a happy subject of that converting grace the transforming effect of which was most visible in reclaiming one so vicious and abandoned. He joined the Methodist Episcopal Church, where his call to the ministry of the word was very manifestly displayed in his prayers and exhortations to his former companions; he was shortly authorised to expound the doctrines of the bible, an office for which he was well qualified from his natural and acquired advantages. He continued to discharge this arduous task as a local preacher about 18 years, much esteemed by his brethren both ministers and members.

But he was not only a believer and maintainer of the doctrine of Divine Revelation in accordance with the faith and practice of his Church, he was also the friend and able advocate of Mutual Rights, as set forth in a publication from Baltimore, bearing that title; and although his views and character in relation to these sentiments, appeared most obnoxious to the policy of the higher authorities of his church, his zeal was most untiring in disseminating the sentiments of equality. So ardent was his attachment to principles of liberality, that a fear of incurring censure could not deter him from it. Indeed, truth compels us to say, that an upyielding disposition was not unpeculiar to him, having already commenced publicly proclaiming his disapprobation of the government of the Methodist Episcopal Church, and insisting upon the utility of a reformation; he availed himself of a fair withdrawal, by meeting the members of his fellowship publicly, and demanding of them if they had aught against him; being answered that they had not, he gave his reasons for seceding, and requested from the preacher in charge a certificate of his standing, but did not obtain it: he united himself to the then Associated Metho-

dist Church, where he was eminently useful in rearing and supporting our infant Zion. During the two years that he laboured for the success of our cause, he appeared to have been inspired with more than ordinary ardor for the cause of Christ, in the salvation of mankind. In his death our Church has sustained an incalculable loss; his family an irreparable one; and society must long deplore the loss of so bright an ornament. As a man, he was extensively useful; his ready skill in all commercial and secular transactions, discovered a native dignity and strength of mind: he was a man of decision, truth, and uprightness, utterly abhorring every thing deceptive or overreaching; he had been entrusted with several honorable commissions, which offices he discharged with credit. We believe he was never actuated by that contemptible pride that makes a man ashamed of performing any business by which he earns his bread. As a husband, father, and master, he was kind, considerate, discriminating, and affectionate: his philanthropy and beneficence were comprehensive and liberal: his charity, that of principle: but his excellencies were always most plainly exhibited in preaching the unsearchable riches of God's free grace and abounding love to fallen man. A majesty and awe invariably accompanied his sermons, which interested and engaged his hearers, while he pointed out to them the merits of the Saviour's death, on whom he had long implicitly reposed. But he labours no more—his pilgrimage on earth is closed. The disease of which he died, was dropsy; both protracted and painful. We were with him during his illness; and in a conversation respecting his approaching dissolution, he spoke with composure, saying, that his way appeared clear before him. The disease was judiciously treated by an attentive and skillful physician, and his symptoms were so flattering, that a hope was cherished by his friends that he would recover; but a few days before his death the disease gathered new strength, and concentrating entirely in the brain, no management could remove it. The inflammation in the brain was so intense, that a prostration of the functions both of body and mind ensued, so that the last twenty-four hours he never spoke: but although he could not articulate in death to tell that all was well, we have an assurance from the holiness of his life ever since his conversion, that he rests in peace.

December, 1832.

BOLIN SWEARINGEN.

For the Methodist Protestant.

Died on the 14th instant, ELIZABETH ANN STIER, aged eleven years and eight months; the only daughter of the Rev. F. Stier, minister in charge of the Methodist Protestant Church in Georgetown. The tender thread of life which kept her on earth in the society of a fond and tender father is now broken, and her spirit has fled to join the society of her mother in their rest and home above.

How cruel is death! Regardless of the pain and extreme anguish with which he rends the heart of an affectionate parent, he bears his victim in triumph to the dark, cold, and silent grave! But how good and merciful is the Lord who giveth us the victory over death, by means of which we give up those whom we love most dearly, having no other sorrow than that which cheerfully submits to the will of the Lord, knowing that we are permitted to indulge a hope of rejoining them above. Yours &c.

Georgetown, Jan. 15, 1833. WM. C. POOL.



POETRY.

THE HEAVENLY JERUSALEM.

High in yonder realms of light,
Far above these lower skies,
Fair and exquisitely bright,
Heav'n's unfading mansions rise:
Built of pure and massy gold,
Strong and durable are they;
Deck'd with gems of worth untold,
Subjected to no decay!

Glad within these blest abodes,
Dwell the raptur'd saints above,
Where no anxious care corrodes,
Happy in Emmanuel's love!
Once, indeed, like us below,
Pilgrims in this vale of tears,
Torturing pain and heavy woe,
Gloomy doubts, distressing fears:

These, alas! full well they knew,
Sad companions of their way;
Oft on them the tempest blew,
Trough the long, the cheerless day!
Oft their vileness they deplor'd,
Wills perverse and hearts untrue,
Griev'd they could not love their Lord,
Love him as they wish'd to do.

Oft the big unbidden tear,
Stealing down the furrow'd cheek,
Told in eloquence sincere,
Tales of woe they could not speak:
But these days of weeping o'er,
Past this scene of toil and pain,
They shall feel distress no more,
Never, never, weep again!

'Mid the chorus of the skies,
'Mid th' angelic lyres above,
Hark! their songs melodious rise,
Songs of praise to Jesus' love!
Happy spirits! ye are fled,
Where no grief can entrance find;
Lull'd to rest the aching head,
Sooth'd the anguish of the mind!

All is tranquil and serene,
Calm and undisturbed repose;
There no cloud can intervene,
There no angry tempest blows.
Every tear is wiped away,
Sighs no more shall heave the breast;
Night is lost in endless day—
Sorrow—in eternal rest!

Raffles.

MORTALITY AND IMMORTALITY.

What is this Body?—fragile, frail
As vegetation's tenderest leaf—
Transient as April's fitful gale,
And as the flashing meteor brief.

What is this Soul?—Eternal mind,
Unlimited as thought's vast range—
By grovelling matter unconfin'd;
The same, while states and empires change!

When long this miserable frame
Has vanish'd from life's busy scene,
This earth shall roll, that sun shall flame,
As though this dust had never been.

When suns have waned, and worlds sublime
Their final revolutions told,
This Soul shall triumph over Time,
As though such orbs had never roll'd.

Osborn.

INTELLIGENCE.

From the New York Courier and Enquirer.

LATER FROM ENGLAND.

By the packet ship Columbia, Capt. Robinson, which arrived yesterday, the editor of the Courier & Enquirer has received London papers to the evening of the 4th of December inclusive. The advices last received were to the morning of that day, those which have now reached us are therefore some hours later.

We extract from the London Courier of the evening of the 4th of December, a letter from Antwerp giving an interesting account of the state of affairs at that place. We were not before aware that the inundations caused by General Chasse had rendered the Tete de Flandres and other points on the left bank of the Scheldt, inaccessible to the French troops, this if we may venture an opinion materially increases the strength of his position, indeed we are inclined to attribute his inaction more to confidence in his own resources than to any disinclination or inability to impede the approaches of the French.

Some stormy debates had taken place in the French Chamber of Deputies, still the accounts from Paris of the 2d December say, "every thing promises a tranquil winter in Paris. The opposition are completely defeated; and the 6th June is too recent to permit of their venturing on rebellion; even the Tribune reluctantly admits that the time is gone by for street *emeutes*. Trade is not reviving so rapidly in Paris as in the Departments; but some improvement has taken place and it is hoped that the ensuing winter will be much gayer than the last."

From the London Courier of December 4.

BRUSSELS.

Up to the present hour matters continue precisely in the same state in the vicinity of Antwerp. Hitherto, beyond preparations, not the slightest offensive measure has been undertaken, nor has the garrison or the citadel evinced any disposition to disturb the reconnaissance that are frequently made almost to the foot of the glacis. One might almost begin to believe that we were still on a footing of perfect amity with Holland, or that a degree of chivalrous courtesy was observed by the Dutch, perfectly unparalleled in the annals of warfare.

It has been asserted in some of the Belgian Journals, that the division of Sebastiani were preparing to attack the Tete de Flandre on the left bank. The forts Austreweel, Bevern, Buscht, and Tete de Flandre, are inaccessible; and, indeed, so well aware does Gen. Chasse appear to be of this, that he has removed the garrison from the former, and merely left a small post there pro forma. He is, however, strengthening the Tete de Flandre on the river side, and has raised some new barriers, but it is not true, as has been stated, that he has demolished any houses. In order to check these new works, the Belgians are actively employed in throwing up a heavy battery of 48 pounders.

Baron Evain's new mortar will arrive at Antwerp on the 3d of Dec. This monstrous of Ordnance has fully succeeded both in the casting and proof. It will carry a shell weighing when empty, 500 kilogrammes, and when filled the weight of the projectile will exceed 1,600 Flemish pounds.

From the London Courier, Dec. 4.

The Hamburg papers to the 27th ult. the Allgemeine Zeitung to the 18th, and Frankfort journals to the 29th, all inclusive, have also arrived.

The accounts from Berlin of the 22d, state that scarcely any body there believed in war.

From Vienna, of the same date, it is also announced, that the news of the entrance of the French army into Belgium, which had arrived there that morning, had not much affected the funds.

The following are extracts:—

SURMISES OF THE INTENTIONS OF PRUSSIA.

Berlin, Nov. 21.

The visit of the Queen of Holland to Berlin has no political object whatever. Prussia has very decidedly taken its resolution in this matter. We are neither inclined to suffer Belgium to become a French province, nor to sacrifice to the obstinacy of Holland the manufacturing interests of our Rhenish provinces by the denial of the free navigation of the rivers, as has been the case for these fifteen years; but if Antwerp does not obtain free communication with the sea, no alternative would remain for Belgium but to give itself entirely up to France. It ought to be the first care of Holland, if it understood its interest, to prevent this. A moderate tonnage duty will doubtless be allowed it: and wagers are laid here that peace will be signed in three weeks.

Nov. 22.—The same activity is observed in the foreign departments; the conferences with the Ambassadors

of the Great Powers are very frequent, but hardly any body now believes that there will be a war.

THE WAR IN SYRIA.

Extract of a letter dated Alexandria, Oct. 16:—"If any opinion could be formed from the language of the Ottoman Moniteur, we must not expect peace till Syria has evacuated, which would make any arrangement of differences quite hopeless; but we look with some confidence to the more moderate counsels of the Grand Vizier, who reached Constantinople on the 26th ult. and who is known to be averse to war. A reconnoitring party of about 2000 Bedouin Arabs lately pushed forward as far as Ribleh, three or four days march from Iconia, and surprised Hussien Pacha, who retreated with the utmost precipitation, leaving four pieces of cannon in the hands of the Arabs."

Extract of another letter dated Alexandria, Oct. 20. "The Pacha has received intelligence from Ibrahim Pacha of his having advanced with a considerable body of troops in the direction of Konich.

Extract of a letter from Malta, dated Nov. 12:—"It is reported that Ibrahim Pacha has arrived at Brussa. The Turkish fleet had left Marmorizza, followed, it is said, by the Egyptian squadron. In Tripolia, matters remain still unsettled; the town is bombarded from the country. The Belvedere and Acton frigates are anchored in the Mole for the protection of British property. We have also the American Commodore Patterson, with two frigates and a corvette. Report says, that they will winter here until their disputes with the Neapolitan Government is terminated.

IRELAND.

Tithes.—The Cork Reporter of the 1st of December, announces the receipt of letters on that day from various correspondents at and in the neighborhood of Bandon, which represent that district, to an extent of over twenty miles, to have exhibited during the past six or eight days all the appearance of a country roused into insurrection. Scarcely a day has passed over without large military and police parties being seen, acting simultaneously, in different parishes, in aid of the collection of recovery of tithes. The hills, for many miles round, covered with thousands of the peasantry, who are alone deterred by the presence of the army from resisting the agents of the incumbents.

Timoleague is represented as presenting the appearance of a besieged town; Kilmee likewise. Dunmanway is half filled with troops, and now and again the town of Bandon is aroused by the beat of drum to arms. On the last day of November, 80 of the Marine force stationed there, accompanied by Maskeline Alcock, Esq. a Magistrate, and several other gentlemen, proceeded to the parish of Murragh, the Rector of which is the Rev. Robert St. Lawrence, for the purpose of serving a number of tithe processes. Thousands of the peasantry sprung up as if by magic—stones were thrown—the Magistrates appealed to, but fortunately, in vain, to order the Marines to fire. One process was served, the rest abandoned, and the half-worn out soldiers marched back, amidst the shouts of the people.

The more respectable inhabitants of these districts are said to be living in a state of great alarm, and this in a part of the county heretofore proverbially tranquil.

FROM MEXICO.

We have at length, news of the termination of the civil war in Mexico. Advices were received yesterday from Vera Cruz, via Havana, to the 13th ultimo, which announce that an armistice was agreed to between Gen. Santa Anna and Bustamanta for an entire cessation of hostilities. A project for the pacification of the country was also formed at the same time, and forwarded to the Congress by two commissioners appointed by each of the above named Generals. It proposed that Gen. PARRAZA should immediately be placed in the Presidential chair, and provides that new elections shall be held for President and Vice President, who shall take their places on the first of April, the period fixed by the constitution.—This project, it was believed, would be readily agreed to by the Congress, as all parties were anxious to put a stop to further hostilities. The armistice was signed at Puebla on the 12th of December. The latest advices from the capitol are of the 9th.

The schr. Tepeyac, from N. Orleans, had been ordered off from Vera Cruz, and had anchored at Green Island.

N. Y. Mercantile.

Munificent Bequest.—We learn that Miss Margaret Tucker, recently deceased, daughter of the late Beza Tucker, Esq. has bequeathed the sum of \$20,000, to the city of Boston, in trust; for the support of a High School for Young Ladies.

Boston Atlas.